

which causes excitement. No; none of these tend to serve instruction—not a bit of it—it's the North; the wicked, turbulent, hot North, who are constantly declaring things they have no business to in sermons, magazines, poems and speeches.

The North keeps expressing an opinion on such delicate points as adultery, robbery, piracy, kidnapping. They are not convinced yet, and don't seem likely to be, that there are a number of things that the North hold that a man is a man—that all men were created free and equal, and have equal rights to life, liberty, and the pursuit of happiness.

The North holds that it is wicked to forbid marriage to a whole community; that men ought to have rights to their wives; that it is a shame to sell children for their parents' sins; that it is a greater shame for a man to sell his own sons and daughters. They have these opinions in common with all civilized nations, and mean to set upon them—and the President thinks it is the defending of such ideas as these has made all the difficulty.

The remedy he proposes is quite as remarkable. He says, "After all, the Constitution gives a very such an ambiguous foothold to this state of things, that it is impossible to convince the majority of the North that it supports them at all. The way to do is to alter the Constitution of the United States so as fully, freely, and clearly to admit and legalize slavery, and agitation will cease."

A statement! It reminds us of an anecdote of an old black slave-woman calling herself "Sojourner Truth," who sat in the front ranks one abolition meeting, when Frederick Douglass, from the wrongs of his race, and the despairs of the white race, declared that there was neither hope nor help for the slave but in their own right arms.

In the pause that followed this appeal, Sojourner lifted her dark face, working with intense feeling and said in a low, deep voice, which was heard in every corner of the room,

"Frederick, is God dead?"

Let that old black slave-woman's question ring through this nation, as when it rang through Faneuil Hall. To all who hope or dream to put down agitation by a covenant with death and an agreement with hell, old Africa rises, and raising her poor maimed, scarred hand to heaven asks us, "Is God dead?"

The Christian Visitor.

ST. JOHN N. B. DEC. 27, 1860.

SPECIAL NOTICE TO SUBSCRIBERS AND AGENTS.

To meet as far as possible the wishes of numerous friends who desire to reduce the price of THE N. B. BAPTIST AND CHRISTIAN VISITOR, for reasons to which we shall refer more fully in our next issue, we propose

1st. To send the newspaper FREE for one month to all old subscribers to the Visitor.

2nd. To make no charge to new subscribers till the 1st February—at which time our new series will be understood to commence. And

3rd. To allow all subscribers to the new volume, whose remittances are received before the 1st February next, two months credit on the next volume (1862)—whether single subscribers or clubs.

This arrangement will give three months extra papers to all subscribers whose names are in before the 1st February.

Single subscribers sending us, before 1st February, One Dollar, will receive the paper 72 months—or Two Dollars, fifteen months.

AN APPEAL TO THE MINISTERS AND CHURCHES OF THE EASTERN AND WESTERN N. B. BAPTIST ASSOCIATIONS.

NUMBER II.

DEAR BRETHREN.—When I wrote my appeal to you last week, I was not aware that a new paper was to be called into existence in this city addressing itself to the Baptist Denomination for sympathy and support, and purporting to be its organ. You will judge of my surprise, therefore, when I tell you that I saw for the first time the prospectus of the new paper in the very Visitor containing my appeals, and you will be more surprised when I tell you that it was put there without the knowledge or concurrence of either of the Editors. A most extraordinary act on the part of the individual who performed it. But perhaps he regarded this mode of betraying the Visitor the most effectual, inasmuch as it placed his Prospectus at once before our readers. To stab a man in the Queen's highway is bad enough, but to thus treat him in his own house is even more unbecoming. I frankly confess that I was utterly astounded with the audacity of the transaction, especially as Mr. Day is in his office only a few hours before the Visitor went to press, that he would take no advantage of his position to inflict an injury.

I was told by Mr. Day some time ago in his office that a party had informed him that he had the names of the subscribers of the Visitor, and that he would use them. These of course he could not get without having access to our books. How this was done may yet come to light. The two things put together most distinctly show that this movement has been going forward in a way that is full of fear investigation.

I would our subscribers get a copy of the new paper, and have not ordered it, they will know how their address was obtained.

But the new paper man goes still further, and either indicates, or allows it to be indicated, in the second papers of the city in connection with the publication of the Prospectus, that the Visitor has lost the confidence of the denomination, and that this new paper is to take its place as the organ of the body. If he says that he did not write these editorial paragraphs, knowing them to be false, he has contradicted them.

More, he has in his hands at the present time the Minutes of the last denominational gathering of our Churches. I refer to the meeting of the Western Association in Brussels Street as late as 23rd of 17th, 1860, containing the following commendation adopted without a dissenting voice:

COMMITTEE ON CHRISTIAN VISITOR.—Rev. Thomas Todd, Hon. W. B. Kinnear, Rev. David Crockett, Deacon Obadiah Akery, Judson Currie, Rev. Daniel O'Rourke, Deacon J. Titus.

The Committee on the Christian Visitor submitted the following Report, which was adopted:—The Committee on the Christian Visitor Report that they regard the Christian Visitor as an invaluable auxiliary to our Denomination in this Province, and therefore commend it to the sympathy, confidence and unqualified co-operation of all its Ministers, Deacons, and Church Members composing the body.

We also recommend the full adoption of the subscription payment system as the only safe and

permanent plan upon which the paper can be published, thereby freeing the proprietor from the crushing embarrassment which he has to daily experience arising from the delinquency of subscribers.

THOMAS TODD, Chairman.

I put it to Mr. Day how he could, as an honest man, with that commendation before him, allow such a slander to go out with his Prospectus uncontradicted by him?

But, further, I have frankly told Mr. Day, that under all these circumstances it is utterly impossible for him to push his new paper into a living circulation without scattering the seeds of discord and heartburnings in all our Churches. But perhaps he is not a Baptist or a member of our denomination the expected gain resulting from the enterprise is of more importance to him than the peace of our Churches.

But I am grieved, cut deep down in the heart, when I see the name of my Brother Rev. E. B. DeMill paraded so prominently in this Prospectus. How can you, my Brother, have your name mixed up with a transaction of this sort. You may put it in a more plausible light, but I have stated plain facts and facts are stubborn things. As it is for your advantage or mine to carry division into the heart of our Churches? Is our Redeemer to be honoured by it? Are immortal souls to be saved by it? Will it afford us pleasure as we look into the Spirit world from our death chamber to know that we have used our tongues or our pens to poison the springs of Christian union and disturb the harmony of God's redeemed?

We are Christian ministers, my Brother, and can we not pray at the same altar? preach in the same house? or write in the same paper? Is there to be a strife, who shall be the greatest? For thirty long years I have laboured day and night in the pulpit, in the private dwelling and in the press for the peace and prosperity of our beloved Zion, and for the salvation of souls and if "I forget" these interests which cost the blood of a Saviour's heart "let my right hand forget its cunning, and let my tongue cleave to the roof of my mouth if I prefer them not to my chief joy."

To the same good cause you have already consecrated the best years of your life, and we hope soon to meet in heaven, and shall we strive apart here? In consideration of the tremendous responsibilities resting upon us as God's ministers let us rather strive together in the great work that the Master has committed to our care.

I feel all the more keenly about this unexpected opposition from the fact that arrangements are being perfected to bring out the "Visitor," in an enlarged and in all respects an improved form. This could not be done safely to the extent desired without a small additional charge. To attempt to prevent us from doing this by sending out a smaller and cheaper paper appears to me both unfair and unwise.

But we are told that the "Visitor," has changed its politics and become a Tory paper, and therefore is not to be trusted. I ask the public not to listen to such nonsense for a moment, for nonsense it is of the first degree. So perfectly distinct are Toryism and the Baptist theory that you can no more blend them than you can iron and clay. When the "Visitor" ceases to be the advocate of measures instead of men, or of a sound liberal progressive government, they charge it with Toryism or something worse, but when it commits itself surely then will be time enough to condemn it. From the beginning to the present hour the "Visitor" has taken, on all matters of public interest, an independent course, and as such has refused to be the servile tool of any party. As it judges of measures so it condemns or justifies as the case may demand. I shall be greatly disappointed if the secular editors do not, in the new series, give general satisfaction to the denomination on this score. Rest assured he will do his best in regard to this matter.

I need not say more. This explanation made in all candour and frankness will be kindly received. Most happy shall I be, Christian brethren, to toil on with you for the harmony of the churches, and for the progress of our education, missionary, and union societies and interests, etc., if I am allowed to do so in peace, but my life is too far spent to allow any portion of it to be occupied about words and things which gender at life. Let me have peace with my brethren, or I shall wish myself a thousand miles away.

I have been accustomed to hold weekly converse with thousands in these lower Provinces through the press for the last eight years of my life, and the result is I have come to feel that sort of interest in them, which Christian editors can feel but cannot explain. I hope while I continue to speak to you that it shall be in words of Christian kindness and brotherly love. If you prefer being addressed through some other channel than that of your old and tried friend, the "Visitor," shall have no stones to throw at you in this account. You must decide for yourselves. Do so in the prospect of that tribunal before which editors and their readers must shortly meet. May God prepare us to stand the solemn test!

Affectionately yours
I. E. BELL.

THE DEPARTING YEAR.
A few days more and the year 1860 will have passed away as a tale that is told, and before our next issue, 1861, with all its serious reflections and weighty responsibilities will have been duly inaugurated. To our numerous readers, each and all, we offer fraternal salutations. A merciful Providence has spared us to nearly the close of one of the most eventful years in the history of man. We have no space to review it particularly in our present issue. Nations have been convulsed. Thrones and Kingdoms have been shaken, and the destiny of an old world has been sealed for eternity. Mighty movements are now in progress even upon our own Continent, destined to work out the most startling results. But amid the wide spread commotions that make humanity shudder, it is pleasing to know that there is one "seated upon a throne high and lifted up," who governs with unerring wisdom and consummate skill the nations of the earth; and that will render all disturbing influences, in the least subservient to his designs of love in the complete and eternal salvation of his Church. They who trust in him shall be as Mount Zion which cannot be removed, but abideth for ever.

A WORD OF CAUTION.

We caution our ministering brethren and those interested in the harmony of our denomination to wait until they have full explanations before they lend their influence to an attempt by any individual to press a new Baptist paper upon them without denominational consent and action in the matter.

SEMINARY FREDERICTON.

The term at the above Institution closed on Thursday Evening the 20th inst., with a public exhibition of recitations, original compositions, music and singing.

Notwithstanding the unfavourable state of the weather the large school-room was well filled.

The following was the order of the exercises. Music.—The Anniversary day; The Puritans.—Ann Waters; William Tell.—John Sparden; Dialogue.—James Armstrong, and Rankin McNally; Marianne, (translated from the French.) Miss Alice Clark; Music.—Come to the sunset tower; Christ stiling the tempest.—Verses by Miss Mary Sowell;

The School Boys defence.—William Scarr; Marmion and Douglas.—C. Henry Smith; The army before Quebec.—Richard Gross; Lord Ullin's daughter.—Frederick McPherson;

Generosity, (translated from the French.—Miss Margaret Scott; Music.—Swift glides the bonny boat; No excellence without labour.—Miss Sarah Clark;

The beauty and force of the English language.—Edwin Ganong; The Harper and his dog.—Frederick Atherton;

The Daisy.—Henry Davis; Dialogue.—George Atherton and Allen Clark Immortality.—Miss Lizzie Davis;

Music.—Over the mountain wave; The heroic Villager, (translated from the French.) Miss Annie Phillips;

Westminster Abbey.—Frederick Phillips; The Bachelor.—Berlin Berry;

The drunkard's resolve.—Frederick Scott; Sorrow.—Miss Mary Ann Watson;

Music.—Song of home; Benevolence.—Miss Priscilla Holyoke; Excelsior.—James Wallace;

What I love and hate.—Isaac Tower; The Child's Hymn.—Edward Phair;

Dialogue.—Chalmers, Currier and William Murphy;

Jonathan Grimes.—Joseph Colter; A l'gal opinion, (translated from the French.) Miss Eliza Spurgeon;

Verses composed by Miss L. Davis, and sung by the Misses Watson, Davis, Yrxa and Jewell; Verses suggested by the landing of the Prince of Wales at Fredericton.—The Principal;

After the distribution of the certificates, the National Anthem was sung and the proceedings closed.

The singing was under the direction of Mr. Kierstead, who is now teaching Singing Classes in Fredericton, assisted by members of the Baptist choir.

The first term in 1861 will open on Monday January the 6th.

C. SPURDEN.

AUSTRALIA.

We invite attention to the interesting letter of Dr. Hobbs on our first page. He beholds now with his own eyes what some of us saw in the distance some years ago, viz—the importance of Australia as a mission field for the Baptists of these Provinces. We pray God that some Bonaerages may yet arise amongst us who will be willing to consecrate his heart and life to the salvation of souls in that far off Isle. We rejoice to hear that Bro. Hobbs is doing a good work, as will appear from the following notice extracted from the Australian correspondence of the London "P. Freeman."

"Dr. Hobbs is making much progress at Newtown. The church of which he is pastor was only formed on the 3d of June, with thirteen members from the B. Thurst-street Church, who lived in the neighbourhood of Newtown. Since then he has baptised eighteen persons, and others have joined from other communions, making a total increase in three months of forty members."

TEA SOIREE.

The "Morning Globe" of Saturday last furnishes the following truthful and pleasing account of the Tea Festival held in the "Temperance Hall" on the evening of the 20th inst.:

The ladies of the German Street Baptist Church gave a Tea Soiree at the Sons of Temperance Hall in this City on Thursday evening last. Although the night was exceedingly stormy, the hall was filled. We have never attended a tea meeting where the supply of food was more generous or of a more excellent quality than being fairly heaped with good things. The choir of the Church sang in an exquisite manner several exceedingly beautiful pieces of music; they were loudly applauded, and once enthusiastically encored.

The Rev. Mr. Bill occupied the chair, and performed the duties of the situation with much taste.

The first speaker was the Rev. Samuel Robinson. He congratulated the Church on the entire success of his meeting, and spoke in touching terms of his fondness for the German Street Church.

The Rev. Mr. Gady, of the Portland Baptist Church, made a very appropriate address. He spoke of the Sunday School, and promised the people they should soon again have an opportunity of hearing the sweet singing of the Portland children.

The Rev. Mr. Ferrie was then called upon, and delivered at once a tasteful, humorous, and powerful speech, which produced an excellent effect.

Mr. Charles N. Skinner was then introduced, who was well received. Spoke of the happy reconciliation of the different Protestant denominations to each other, of the beauty of the music of the musical ability of our people, and of the sweet singing of the children of the Sunday Schools on the visit of the Prince of Wales. D. S. Kerr and Geo. F. Rouse, Esqrs., also made neat and appropriate addresses. The speakers were all listened to attentively; the guests seemed much delighted. The meeting separated at half-past ten.

PROCLAMATION FOR A FAST.

President Buchanan has issued, in accordance with numerous appeals from pious and patriotic associations and citizens, a Proclamation that the 4th of January be observed by the nation as a day of general humiliation and prayer. The following extract shows his view of the matter. He says:—

"The Union of the States is at the present moment threatened with alarming and immediate danger—panic and distress of a fearful character prevail throughout the land—our labouring population are without employment, and consequently deprived of the means of earning their bread—indeed, hope seems to have deserted the minds of men. All classes are in a state of confusion and dismay; and the wisest counsels of our best and purest men are wholly disregarded.

In this, the hour of calamity, and peril, to

whom shall we resort for relief but to the God of our Fathers? His Omnipotent Arm only can save us from the awful effects of our own crimes and follies—our own ingratitude and guilt towards our Heavenly Father."

The annual Charity Sermon was preached on Christmas evening in the Brussels Street Chapel by Rev. I. E. Bill, from 21st Cor. 8-9. Appropriate music by the choir added to the interest of the occasion.

Correspondence.

NEW YORK CORRESPONDENCE.

NEW YORK, Dec 30, 1860.

SIGNS OF THE TIMES.

Messrs Editors.—The signs of the times in relation to this Republic are at present rather ominous. Although there are some streaks of light in the cloud which overhangs the nation, yet that cloud is very deep and dense. Congress has been in session for some days, but the prospects of reconciliation between the North and South are but little more promising than at first Senator Seward who is assuredly one of the ablest politicians in this country, when asked to make a pacific speech at Washington, a few days since replied, "It is too late, secession has virtually commenced." Other wise men of opposite politics say that matters will remain about as they are until the 4th of March, when there will be civil war. If the motion to legalize secession, which is before Congress at present, should not pass, it is generally believed that their prophecies will be fulfilled. The indignities practiced by Southern slaveholders on innocent and unoffending citizens of the Northern States must precipitate such an event unless an end is put to them speedily. But the future is a sealed book. And God reigns supremely, wisely and well. Perhaps He will hear prayer, quell angry passions, diminish the love of self, and restore peace to the nation again.

THANKSGIVING DAY.

According to usual custom in these States, a day was set apart for thanksgiving to God. And although Mayor Wood of this city in his proclamation, stated that in view of the distracted state of the country we had not much to be thankful for, yet Christians of all denominations flocked to their houses of worship to render thanks to God for his great mercies. It was a solemn impressive gratifying sight to see so many meet with such a professed object in view. Collections for the poor were taken up in all churches, dinner was provided by kind friends for the children of the Mission and Industrial schools, and for those of the "House of the friendless," presents were also given to aid in protecting them from the inclemencies of the approaching winter. We were glad to learn that you have had a thanksgiving day in New Brunswick, and we hope that many a heart offered its meed of gratitude to God. For all things are of him. Life, health, the life of friends or their happy death, property peace, and especially the Bible and the Christian Religion lay us under lasting obligations to be "glad in the Lord." His mercies are new every morning, for great is his faithfulness, and new mercies shall new songs demand."

PRAYER MEETINGS.

The Fulton St. Prayer Meetings have been crowded of late, unusually interesting, and abundantly blessed of God. Incidents, which illustrate the power of prayer, are so frequently related in connection with them, that we are reminded of the wonderful scenes of by gone days, when Abraham pleaded for guilty Sodom, Elijah for ruin on Carmel, and the early church for Peter's release. Besides these services, there have been up-town union prayer meetings, the special object of which was the pacification of the country. These were conducted in too formal a manner to be interesting, and they have lately been brought to a close. There are also in healthful operation what are termed parlour meetings. These are held daily by the female members of the churches. Parlour doors are thrown open at a stated hour, parties of a hundred gather together, blessed seasons are experienced, and glorious results follow. In connection with these meetings, a system of bible reading, similar to that which is carried out so successfully in England, is being inaugurated here. We believe that such a work will meet with the favour of God, and be blessed of Him. The trinitarian session of Day Prayer Meetings, being held at Washington. We have already received good reports from it, and we hope better news will soon follow. Its exercises together with those expected to be engaged in on the day of fasting and prayer appointed by the President will be the means, it is hoped, of at least blunting the sword of vengeance which seems to hang over the people of this land.

GRIEVING THE SPIRIT.

When Jesus was about to offer himself a willing victim upon the cross, he said, "Father, the hour is come." Or in other words, the great crisis is at hand. But not only in the career of Christ was there a critical juncture, there is, we believe, a turning point in the life of every individual. Hence there is truth as well as poetry in the lines—

"There is a time, we know not when,
A place we know not where,
That seals the destinies of men
To glory or despair."

However strong our views of election may be, we have been confirmed in the belief of the doctrine expressed in the stanza by an incident which lately brought under our notice. A young man, of good moral character, bright parts and fair mental attainments, attended the noon-day prayer-meetings from day to day. He became interested in them, and acknowledged to his friend that he felt the burden of his sins and the need of a Saviour.

But, like many others, he thought religion was a melancholy thing, and was unwilling to give up the "pleasures of life." He was soon taken suddenly ill. As his friend approached his bedside and besought him to trust in Christ, he exclaimed, "its too late." I felt the spirit striving with me for several days, and as I was just on the point of seeking an interest in Jesus, but I thought I would wait another day. From that time the spirit left me, and now I am lost—I am lost! As shrieks of anguish died away from his lips his spirit passed away. Hence we are led to the conclusion that God may be striven with, and that the Spirit may be resisted by those whose hearts it touches but whom it does not save. Therefore, to every one who feels the guilt of sin and the necessity of salvation, we would say with all possible earnestness, "Hesitate no longer, sinners!—Lest the Spirit, sad and grieved, Should forsake thee now and ever, Nevermore to be deceived."

DAY.

For the "Christian Visitor."

THE SUPPORT OF THE MINISTRY.

Messrs. Editors.—I have been for some time past looking at the state of our Baptist Churches in this Province, and from all the information I can get I fear that they are not as prosperous as they should be. Surely this is a time when they should shine in all the beauty of their Divine Master. The doctrine of the Baptists has been for long centuries persecuted in consequence of its purity; and it is only now that the religious world seems willing that they should enjoy equal privileges in common with the rest of mankind, and hold the position in society to which they have been so long entitled.

But Baptists if freed from persecution, nevertheless have their difficulties. This appears to me to arise, in part at least, from the abuse of the power which they exercise over their Ministers. One great cause of this is the covetousness in the members of different churches. Some people, I believe, think it best to keep their ministers on low diet, or nearly starve them, when they are enjoying all that can be desired in this world's goods; while they are adding farm to farm and house to house they are unwilling to support their pastor in that respectable way that he deserves. These things I have seen and know—and it is wrong, I believe. Every church should own and have a good house and out house necessary for the comfort of their Minister, and should give him a good and sufficient salary to keep him above poverty or disrespect. How can a man preach when he knows that his family are in want, or have not the necessities of life in common with his brethren?

Our Lord has given to his church a ministry to preach his gospel to the world, which is one of the greatest blessings given to mankind, and how little do we appreciate it?

We hear of a Minister engaging with a church perhaps for a year, and in six months time we hear he has gone. We enquire the cause? The answer is—"They did not pay me, or I could not live on the salary they gave me, or I had no place to live in except some old house in the neighbourhood that long ago had been abandoned by some member of the church." He had built for himself a new one; but this old one would do for the Minister. Perhaps he could not get boarded in the whole neighbourhood (suppose he had no family); or say they "he is too proud, or he does not go round every week and see and converse with everybody,"—forgetting that he has to be in his study a portion of his time at least, and that the sick have to be visited and his appointments fulfilled. Poor Minister, you have a hard time of it. Perhaps you have a poor horse, a poor carriage, and a poor home to go to after a hard week's labour in preaching, and travelling, and attending to your varied engagements. The Baptists will not have any man ordained except he will come before the church and there declare that he is called of God to preach his gospel, and they must believe him, or else he fails to get ordained. Yet in the face of all these facts we do not take care of our Lord's anointed. On the sin of covetousness in our hearts. I hope to see the time when all our Baptist ministers will have good comfortable houses built for them belonging to the church, and a salary sufficient to keep them above want, and then I believe the controversy which God has with his believing church will be blotted out, and Pastor and Church will rejoice together.

Yours truly,
A LAY MEMBER.

December 17th, 1860.

DOAKTOWN, Miramichi, }
Decr. 17th, 1860.

Messrs. Editors.—It will be pleasing to the friends of Zion to know that the Lord is blessing his people in the North. Our meetings are well attended and deep religious feeling is awakened in the hearts of many. Last Sabbath we had the pleasure of baptizing two willing converts. The day was fine and many felt that the Lord was present to bless his people. The good work is progressing. Dear brethren pray for us that God will give us a great revival in this land, and do not forget our Protracted 1st of January Meeting. Let the brethren come and they will find warm hearts in the North.

Yours in love,
WM. M. EDWARDS.

WORK FOR THE WINTER.

The efforts of which we hear in the British metropolis to secure a large harvest for the Lord this winter, should incite New York Christians to similar labours. First, in our churches—for the man must be fed and clothed before he can be in a situation to receive spiritual nourishment, we must devise and perform liberal things. There are plenty of opportunities. The stagnation in business has thrown thousands of poor operatives out of employment, and these are those who will suffer long before they ask, alms. We need to hunt these out, provide for their wants, bring them into our churches, and warm their hearts by our Christian attentions and solicitude.

The movement in London for the rescue of the fallen women, whom Pharisaism spurns and tramples under foot, should remind us that New York needs a like philanthropy. Any way, let us take heed that none are driven by the madness of want into paths of crime and destruction. Our churches must get about after the publicans and sinners, the inhabitants of the highways and hedges, cloth and bring them in to enjoy the spiritual blessings which our Father has showered upon us, and to which He has made it our duty and royal privilege to lead others.

News of the Week.

HORSE RAILROAD.—We think the subject is one of sufficient importance to merit the most earnest attention of our City Fathers, and one too, which admits of no delay. All that Mr. Rylands asks, is permission to lay down the track, and we think, considering the benefits which are likely to result from the construction of a work of this description, the Corporate Body should inform without any unnecessary procrastination, whether permission can or cannot be granted. If there are any obstacles in the way, the Committee should immediately report to the Council, so that due consideration may be given to the matter, and, if possible, the difficulties be successfully adjusted. We regret to say, that, on the part of the Common Council there appears to be a lukewarmness in the matter, which is to be deprecated. It is to be hoped, however, that this lack of interest will no longer continue, and that a vigorous and energetic spirit will now be infused into each individual member of that Body.

NEW BRUNSWICK SHIPS.—We learn that two of our St. John ships sold in Liverpool previous to the sailing of the 1st of Halifax steamer—one owned by Mr. McDonald, for £97.6d., and one owned by Mr. Hillyard for £8 17.6d. per ton; and we believe these are considered to be pretty good prices, considering also the freight homeward.—News.

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DROWNED.—Mr. Harran Flowers, of Grand Lake, Q. C. was drowned at Land's End, about 7 miles above Indiantown, a fortnight ago last Sabbath. He was on his way home in his Wood Boat when he and another man fell overboard. A rope was thrown to him by these on the boat, which he caught but as they were hauling him on board the rope broke and he sank and rose no more. Diligent search has been made for several days but the body has not been found. The other man swam nearly ashore when he was picked up nearly exhausted. He has left a wife and a number of children to mourn their loss.—Intel.

SUDDEN DEATH.—On Friday last a man was accidentally run over by the Woodstock Stage in Prince William, and almost instantly killed. It will be remembered that the cold that day was very severe; the stage was facing the wind, and the drivers face and eyes were covered to protect them from the weather. The man who was killed was hard of hearing, and was walking on thread in the same direction with the stage. It is supposed that he did not hear the bells, neither did the driver see him. He was knocked down by the forward horse, the next scurrying on his temple, which caused death. His name was Hagan and has left an aged wife.—Intel.

Mr. Edward Pennell, first officer of Brig Lois, of this port, fell overboard at sea, from that vessel, on the 5th ult., and was drowned. He belonged to Yarmouth.—[Yarmouth Herald.

We learn just as we are going to press that on Wednesday last, the train of cars on the St. Andrews line, ran off the track, at Rolling Dam; we have not received particulars, but hear that two men were seriously injured, and quite a destruction of property took place.—[Carleton Sentinel.

It is stated that the Newfoundland Fishery Convention is still a sealed book to those most interested in its complexion and operation. It is known to the people of Newfoundland that a new convention between France and England was arranged last winter; but the terms of the instrument are still withheld from publication and not even Governor Hanneman has been let into the secret. It is said that the new Convention will go into effect without reference to the wishes of the legislature of that Province.—[Protestant.

UNITED STATES.

The question upon every American's lip is,

"What is to be done in the present crisis to save the nation from becoming a fearful wreck?"

Our Northern exchanges, as a general thing, take very strong ground against yielding one iota to the grasping demands of the